



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

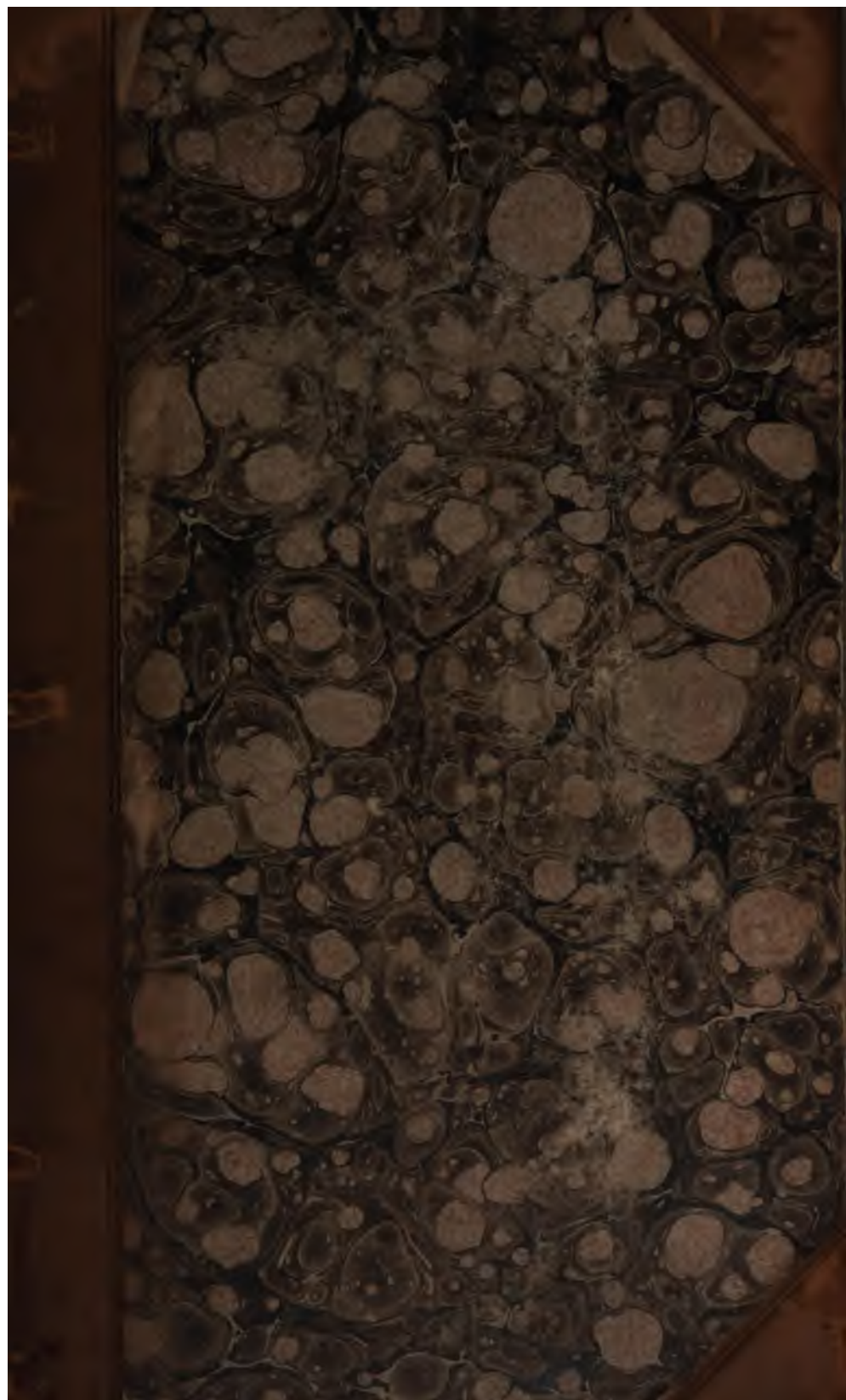
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



78

7

So at our parents' printing  
press a play on the  
road we stay to sleep



This Tract was written by  
the Rev. S. R. Maitland  
I was given by him to me  
J.C.C.



600014019L

1



A  
**Dissertation**  
ON THE  
**PRIMARY OBJECTS**  
OF  
*Idolatrous Worship ;*  
BEING  
A FURTHER ATTEMPT  
TO  
DIVEST TRADITION OF FABLE.

---

“ My purpose has been throughout to give a new turn to Ancient History, and to place it upon a surer foundation.”—*Bryant.*

---

London :



PUBLISHED BY JOSIAH CONDER, ST. PAUL'S CHURCH-YARD; SOLD ALSO BY PARKER, OXFORD; AND DEIGHTONS, CAMBRIDGE.

MDCCCXVII.

221. e. 231.





## ADVERTISEMENT.

---

IN order to avoid the charge of mis-translation, which (whether justly or not) hath been brought against former writers on this subject, I have, in the following Dissertation, placed under the Greek quotations, the Latin reading of some accredited translation whenever I could conveniently meet with it; and have always to the best of my ability, accurately set down in the margin, the author, and the part of his works from which I have borrowed. I have in only one case ventured to offer a new reading, and I hope that the reasons there adduced in support of my opinion, will satisfy the reader.



A

## DISSERTATION,

&c.

---

IF I were about to discuss almost any subject but Mythology, I should think it necessary to apologize for bringing forward a system at variance with the opinions of former writers, and perhaps not entirely congenial to the prejudices of my readers. On the present occasion, however, I trust that any thing like apology is unnecessary ; it might indeed appear as if it were my wish to censure those writers who have preceded me, and to lay claim to a superior degree of modesty and deference for the public opinion—But I have no wish, as I feel that I have no right to do this. I am placed in a situation very similar to theirs, having the same subject to discuss, and like them being obliged to support my own view of it, with-

B

out having the satisfaction to meet with coincidence in any former writer. Under these circumstances, I have been obliged to have recourse to those ancient sources from which their systems have (with few exceptions) been derived. I trust that the very unusual smallness of my book will not prejudice my system, when it is considered, that much may be said in a little space, and that a careful perusal of the other works which have been published on the subject, will leave the reader but a few hours of a moderately long life to bestow upon mine :—moreover, let it be remembered, that it is not the fate of every man to be so emancipated from the duties of active life as that he should be able to give his days and nights to the study of the Ancient Mythology.

I apprehend that it will not be necessary to state the precise line of reading and reflection which has led to this publication. But, I may be allowed to observe, that during the former part of my life, I was subject to those misconceptions which most persons even now hold, and rested contentedly in a state of gross ignorance : nor did I conceive any adequate idea of the importance of the sub-

ject until I saw how much labour had been expended upon it.

It is stated by many writers, and I believe admitted by all, that the first and chief object of idolatrous worship was the Sun, and that next to that deity, the Serpent was esteemed peculiarly sacred. This opinion I did at one time cordially embrace; but after long and anxious consideration of the subject, doubts began to arise in my mind as to whether they could be indeed esteemed the *primary* objects of worship. Farther research convinced me, that although the stream of Mythology had been far and accurately traced, yet its source was undiscovered. It appeared, that the objects which I have mentioned, (though they certainly were worshipped,) could not, from their nature, have been primary objects of adoration. It is true that in these northern climes, the Sun is seldom even oppressive, and may be considered as the secondary cause of fertility; but surely it is not likely to have been so favourite an object among nations who languished under its oppressive fervor, found drought and famine in its scorching heat, and could only expect the means of subsistence from the partial inunda-

tions and scanty showers which tempered his inclement visitation. In fact we learn that some ancient nations viewed the matter in this light:—Strabo, speaking of some of the inhabitants of Africa, says, οἱ γὰρ καὶ τὸν ἥλιον ἐχθαίρειν καὶ κακῶς λέγειν ἐπειδὴν προσιδῶσιν ἀνίσχοντα, ὡς καίοντα καὶ πολεμῶντα αὐτοῖς \* *qui quidem Solem oderint et detestentur cum eum exoriri vident propterea quod eos urat et infestet.*” This perfectly agrees with the account given by Herodotus: οὗτοι τῷ ἡλίῳ ὑπερβαλλόντι καταρῶνται, καὶ πρὸς τοῦτοισι πάντα τὰ αἰσχρὰ λοιδορεῦνται, ὅτι σφέας καίων ἐπιτριβεῖ, αὐτὰς τε τὰς ἀνθρώπους καὶ τὴν χώραν αὐτῶν.† *Hi Solem transcendentem execrantur, eique præterea omnia convitia ingerunt, quod torridus et ipsos et regionem perdat.* To these we may add the testimonies of Pliny and Pomponius Mela: “*Solem orientem occidentemque dira imprecatione contuentur, ut exitialem ipsis agrisque.*”‡ “*Solem execrantur et dum oritur et dum occidit ut ipsis agrisque pestiferum*:§ “*quem modum,*” says the learned Cuper, “*et hodie barbaros, qui prope promontorium Bonæ Spei habitant, quosque Hottentottos nominant, observare testantur,*

\* Lib. xvii. p. 822. — *Edit. Causab.* † Melp. §. 184.

‡ Pl. lib. v. c. viii. § Pomp. M. lib. 1. c. 8.

qui illorum mores literis mandarunt.”\* Are we to suppose that the effects of intense heat were confined to the people alluded to by these writers, or that by a strange perverseness other nations liable to the same injuries chose to deify an object which was execrated by their neighbours? Granting, however, for the sake of argument, (and I am willing to concede the point entirely considering it as a symbol,) that they did worship the Sun, how are we to account for the deification of an animal so useless, so noxious, as the Serpent?

By such considerations as these I was led to suppose, that those passages in ancient writers which have been thought to relate to the worship of the Sun and the Serpent, must have a farther meaning, and that the objects themselves were in fact only emblems of some other primary objects of worship. I then considered what those objects were likely to be, and, after much thought, concluded that the sun must have been considered and worshipped as a symbol of ROYALTY, and the serpent as an emblem of the LAW. On looking into the ancient and modern writers on the subject of mythology, I found sufficient

\* Cuperi Harpocrates, p. 117.



evidence that my hypothesis was correct, yet it appeared to me that no one had taken precisely my view of the subject:—This being the case I have thought it proper at this time, when the attention of the public is so much turned to the subject of mythology, to publish my thoughts upon the subject, and I shall, without farther preface, lay my proofs before the reader:

Ancient history will furnish us with abundant proof, that the worship of their kings was common in many nations. Strabo has this remarkable passage: (and let it be remembered that he is speaking of a people who were reputed worshippers of the Sun:)

“Θεον δε νομιζουσι τον μεν αθανατον, τωτον δ' ειναι τον αιτιον των παντων· τον δε θνητον ανωνυμον τινα, και ε σαφη, ως δ' επιτοπολυ της ευεργετας και βασιλικες θεας νομιζουσι και τωτων της μεν βασιλεας κοινες απαντων μεν σωτηρας και φυλακας, της δ' ιδιωτας, ιδιως τοις ευπαθεσιν υπ' αυτων.” “*Deum putant alterum immortalem, qui rerum omnium causa sit, alterum mortalem, qui nomine careat, et non sit cognitu facilis; plerumque autem eos a quibus beneficium acceperunt et regios, pro diis habent: reges suos communes omnium Servatores et custodes esse, ceteros vero privatim eorum quibus benefece-*

*runt.*” \* This agrees with what he had before stated “σεβονται δε ὡς θεους τας βασιλειας” “*Reges colunt ut Deos,*” † and with what is said by Clemens Alexandrinus of the worship of their kings being common among barbarous nations ; and we are informed by a late writer, ‡ that the practice is not yet lost “*Les Rois de Loango reçoivent les memes hommages, que la Divinité.*”

In fact, the ancients were not satisfied with worshipping the Sun and their sovereigns themselves, but they even attributed the same veneration to brutes. The Elephant is said by Ælian to have worshipped both :  
τον ἥλιον ανισχοντα προσκυνεσιν ελεφαντες *exorientem Solém venerantur elephantés ;*” § and again, ||  
τον Ινδων βασιλεα προσκυνει ὁ ελεφας “*Elephantus Indorum Regem adorat :*” and I beg to call the reader’s attention to the manner in which this adoration to the Sun was supposed to be performed. Phile (or his interpolator, and it matters not which, as the fact is supported by other authority) says that he worships the Sun, Ως χειρ’, ανασχων την ἀπλην προβοσκιδα. ¶ *Tanquam*

\* Lib. xvii. p. 822. † Ibid. p. 821. ‡ Richarderie, Biblioth. Univ. des Voy. t. iv. p. 168. § De Animal. vii. 43. || Ib. xiii. 22. ¶ De Animal. Prop. xxxix. 38.

*manum*, attollens porrectam proboscidem.” This agrees exactly with the ancient mode of worshipping the Sun by kissing the hand, which is alluded to in the book of Job, and on which I shall only add the remark of Vossius: “Atque ab hoc ritu alter ille promanavit, ut quo Deos solerent, eodem etiam prosequerentur hominum illos, qui honore potentiaque antecellerent: tandem et pares, ac inferiores, gliscente adulatione. Hoc *manu venerari* dixere Tacitus et Tranquillus: *manu salutare* Martialis.”\*

I shall not notice the profane and ridiculous assumption of Deity by later emperors, except just to request that the reader will consider how far such a thing was likely to be even attempted if the worship which it claimed had not been before used.

A more proper or significant emblem of royalty than that luminary which shines without rival or companion, could not have been adopted. And if we consider those deities who in the remotest ages were adored by the professed worshippers of the Sun, we shall find their titles to be rather those of *royalty* than of *Divinity*. “In Cœlesyria Ammonitis fuit: ubi

\* De Idol. lib. ii, c. 3.

Sol cultus nomine Moloch sive Milcom:\* but  $\text{מלך}$  signifies “a king,” and we have indisputable evidence, that this Deity was represented wearing a crown.† The same may be said of Baal, who is admitted to have been the same with Belus, or the Sun.‡ In fact, we find the title of Baal-shemesh, or Baal, the Sun, in 2 Kings xxiii. 2. We have these titles united in an inscription found at Palmyra, which the reader may find in the learned Bochart’s Canaan, lib. ii. c. 8. It is  $\text{MAAAXBH}\Lambda\Omega$ .

The title of  $\text{αβαξ}$  constantly given to Apollo, is too common to require any thing more than the bare mention of it.

On the other hand, let us see what was understood by the Sun in the Ancient Mythology. If they referred merely to the luminary which the word directly imports, how shall we account for the multitude of Suns which we find mentioned by the writers of anti-

\* Vossius de Idol. lib. 2. c. 5. p. 168.

† 1 Chron. xx. 2.

‡ See the account given by Zosimus, (I. 61.) of the embellishment of the Temple of the Sun with the Images,  $\text{Ἡλιὸν τε καὶ Βηλόν}$ , or as I should prefer reading,  $\text{Ἡλιὸν τε καὶ Βηλόν}$ . This reading which is proposed by Salmasius, (ad Vopisc. Aurel. 35.) would be conclusive as to their identity, but proofs are so common that I am not anxious about it.

quity? The remark of Cicero is just: "*Cumque tu Solem quia solus esset,\* apellatum essecas: Soles ipsi quam multi a theologis proferuntur? Unus eorum Jove natus, nepos Ætheris; alter Hyperione; tertius, Vulcano, Nili filio; cujus urbem Ægyptii volunt esse eam quæ Heliopolis appellatur; quartus is quem heroicis temporibus Achanto Rhodi peperisse dicitur, avum Jalysi, Camiri et Lindi; quintus qui Colchis fertur Æetam et Circen procreavisse.*†

I am equally at a loss (on the common principles of interpretation) to account for the numerous progeny of the Sun. In truth his family was so large, that merely to mention the names of his offspring (without entering into their confused and absurd genealogies) would exceed the limits which I have prescribed to myself. I cannot however help noticing some of them, by which I think it will appear that the term *Heliades*, or children of the Sun, merely meant *sovereigns*, or *persons of royal descent*. Of a

\* See Fulgentius who gives two etymologies; the reader may take which he pleases. "Sol vero dicitur ex eo quod *solus* sit aut quod *solite* per dies surgat et occidat."

† De Nat. Deor. l. iii.

great part of them we know nothing but their names; but I apprehend, that the histories of those whom I am about to mention, will afford sufficient support to my conjecture.

PHÆTON, whose history as a son of *Æ* Phœbus is known to most from Ovid's second book of *Metamorphoses*, (beginning *Regia Solis*, &c. which words, and the description following, the reader is desired to note) was we are informed, not only of royal descent, but himself the King of the Molossi.\*

According to the ancient tradition given by Justin,† Cyrene, (the daughter of Hypseus King of Thessaly) was the mother of four children by Apollo, viz. NOMIUS, ARISTÆUS, AUTHOCUS, and ARGÆUS; three of these enjoyed the regal dignity of their ancestors in Thessaly; and the other (who was Aristæus) reigned in Arcadia.

MILETUS, another son of Apollo, being obliged to fly from Crete, under suspicion of an intention to usurp the *regal power* of Minos, found a refuge in Caria, where he obtained the *sovereign dignity* to which he

\* Tzetzes. Hist. 127. Plut. in Pyrrho.

† L. xiii. c. 7.

had aspired, and founded the city which bore his name.\*

**MELANEUS** King of the Dryopes, was a son of Apollo according to Antoninus Liberalis.†

The King of Delos, "**REX ANIUS**, rex idem hominum Phœbique sacerdos"‡ was (perhaps from his regal dignity) accounted the son of the Deity at whose altar he presided.§

**AUGEAS**, King of Elis, was the offspring of the same father.||

**ZEUXIPPUS** King of Sicyon, is said by Pausanias¶ to have been the son of Apollo and Sylla, and he also mentions **ELEUTHERUS**, as a son of Apollo and **Æthusa**, (a daughter of Neptune) whose royalty and parentage is distinctly asserted by the scholiast on Hesiod.\*\*

\* Ov. Met. l. ix. 440. et seq.

† Met. c. iv.

‡ Virg. Æn. iii. 80.

§ Ov. Met. l. xiii. v. 632. Dion. Hal. lib. i. p. 39. 47.  
Edit. Oxon. 1704. Diod. Sic. lib. v.

|| Pausan. v. 1. Apollod. lib. i. c. 9. Hyg. Fab. xiv.

¶ II. 6.

\*\* Theog. 54. vide etiam Steph. Byz. in v. *Ελευθεραι*.

ÆTES, King of Colchis, is said to have been the son of Apollo and Perseis.\*

CINYRAS is allowed on all hands to have been a king, and is sufficiently shewn to have been the son of Apollo; but the ancient authorities are divided as to who was his mother, and where he reigned.†

The account given by Diodorus Siculus,‡ of the children of the Sun, is also well worthy of attention. He mentions seven sons, Ochimus, Cercaphus, Macar, Actis, Tenages, Triopas, and Candalus. Of these, the two first were successively Kings of Rhodes—the fourth built Heliopolis—the fifth was killed by his brothers, and the sixth was the founder

\* Apollod. lib. i. c. 9. Val. Flac. Arg. 224. 264.

† I am sorry that the limits which I have prescribed to myself (both for my own sake and that of my reader) do not admit of my going largely into this question. If the reader is inclined to do so, he may consult Tac. Hist. l. ii. c. 3. Pind. Pyth. ii. et Schol. et Nem. viii. Plin. vii. 56. Suidas, et Hesych. in v. Pomp. Sab. ad Virg. Æn. 1. Clem. Alex. Protrep. ad Gent. et Strom. 1. Arnobius. lib. iv. Steph. Byz. in. v. *Amadec*. Photius in excerptis Theopompi. Jul. Firm. de Err. prof. relig. p. 32. Edit. Lug. Bat. 1672, all of whom place Cinyras in Cyprus.

On the other hand, Apollod. (lib. iii.) and Hyg. (F. 58. 242.) make him King of the Assyrians.

‡ L. v. vol. i. pp. 375—6, Edit. Wess.



of Triopium—moreover the second marrying the daughter of the first had three sons, who divided the government of Rhodes between them, and founded three cities, which bore their respective names.

We have direct testimony, that each of those whom I have mentioned was possessed of regal dignity, and I doubt not that greater research would have increased their number. But besides these we cannot help observing, that there were many other of the Heliades, (whose history has not fully come down to us) by whom cities were founded, and from whom different places of consequence received their names. Even those of whom we now know only their names, we cannot suppose to have been mean persons; for I trust it will be admitted, that places of importance were not likely to be founded by, or named from, insignificant men.

I beg to mention, in support of this assertion, DELPHUS, who founded and gave *a* his name to Delphi.\*

LYCOREUS, after whom Lycorea was called.†

\* Hyg. 161. Paus. 10. 6.

† Ibid.

CHÆRON, who gave his name to Chæronæa.\*

ARABUS to Arabia.†

OAXUS to the river Oaxes.‡

ACRÆPHEUS to the city of Bœotia, called Acræphia.§

ISMENUS, || who gave his name to the river which had before been called Ladon, in Bœotia.

Of the island of Rhodes, I shall have further occasion to speak, and I will now only observe, that the nymph, from whom it was named, is said by some to have been the daughter, ¶ and by others the wife \*\* of the Sun.

I have hitherto spoken only of those who in the mythological ages were considered as the direct and immediate offspring of the Sun, but we meet with many of the same family in later times—" In Diodorus Siculus,

\* Paus. 9. 40.

† Plin. l. vii. c. 56.

‡ Serv. ad Virg. Ecl. i. 66.

§ Steph. Byz. in v.

|| Paus. ix. 10.

¶ Pind. Oly. 7.

\*\* Apollod. l. i. c. iv. § 6.

says Mr. Bryant, "mention is made of an ancient king of Armenia called Barsanes : which signifies the offspring of the Sun."\* The conclusion of Heliodorus's *Ethiopica* has given rise to much discussion and has even led some critics to dispute the Christianity of that author. The words are "Τοιονδε περας εσχε το συνταγμα των περι Θεαγενην και Χαρικλειαν Αιθιοπικων ο συνεταξεν ανηρ Φοινιξ Εμεσηνος, των αφ Η'λιω γενος, Θεοδοσιου παις Η'λιωδωρος." "*Talem finem sortita est confectio de Theagene et Chariclia Æthiopicarum orationum : cujus author est vir Phœnix Emesenus<sup>ex genere sp̄lis</sup> Theodosii filius, Heliodorus.*" The remark which Bayle quotes upon this is just : "There is no doubt but a Christian, and a bishop to boot, would be mad if he should say he was a descendant of that luminary."† I apprehend however that the bishop had no such intention and indulged in no farther absurdity than that of ostentatiously proclaiming his royal descent. We find the same idea prevailing both in the East and the West. In the Eastern History we read of the King Menu "whose patro-

\* Anal. i. 44.

† Dict. in v. Heliodorus.

nymic name was Vaivaswata or Child of the Sun.\* Among the Persians we meet with Sjam, of whom Reland† says “Sjam fuit sextus Rex Persiæ, qui vulgo جمشید *Sjamschid* dicitur. شید *Schid* veteri lingua Persica *Solem* significat.” We meet with Hadad the fourth king of Edom,‡ and according to Nicolaus Damascenus§ the kings of Syria for nine generations had this name—To this I need only add what is said by Macrobius|| of the Assyrians “Deo, quem summum maximum que venerantur, Adad nomen dederunt.”

Of Cyrus I need not say much: Κυρον γαρ καλειν Περσας τον 'Ηλιον ¶ is too well known to need any proof. Indeed at this time one of the titles of the king of Ava is, “Brother to the Sun.”\*\* It would be useless to multiply testimonies with respect to eastern nations, but I may be allowed to add one or two re-

\* Sir Wm. Jones's Dissert. on the Gods of Greece, Italy, and India.—*Asiatic Res.* i. 230.

† Dissert. de Samaritanis, p. 70.

‡ Gen. xxxvi. v. 35.

§ Apud Jos. Antiq. vii. 5.

|| Sat. i. 23.

¶ Plut. in Artax. vide etiam Relandi Diss. de Vet. ling. Pers. in v. et Ctesias in Persicis και τιθεται το ονομα αυτη απο τῃ Ηλιω.

\*\* Curiosities of Literature, i. 298.

specting those of the west. The Peruvians (like the Greeks \*) “not understanding their own theology,” took the matter literally and considered their Incas as really descended from the Sun,† and the same idea prevailed among the Natches, a people of Louisiana, whose kings we are informed bore the name of their supposed father‡—The same idea may even be traced in our own country as will appear by referring to a song of Thaliessen translated by Mr. Davies and inserted in his work on the Mythology and Rites of the British Druids—In this song, Cassivellaunus is called “*the son of Graid*” on which Mr. Davies makes the following remark “*Grad or Graid the Sun. Cassivellaunus is called the son of Beli which is another name of that deified luminary.*” And here (although it is, perhaps, stepping out of my way) I cannot but remark how powerfully the title of Beli applied to the deified Sun by the Ancient Britons, supports the hypothesis which the same learned author has maintained in his Celtic Researches—namely that the inha-

\* See Bryant's Analysis, vol. ii. p. 361.

† De Vega's Comm. by Rycant, p. 12.

‡ Curiosities of Literature, i. 298.

bitants of Babylon (a people who confessedly worshipped the Sun under the title of Belus) were in the habit of visiting Stonehenge.\*

I have hitherto chiefly confined myself to such proofs as arise from the objects of worship, the character of the sun, and the reputed descendants of that luminary ; but I shall now proceed to bring forward the evidence arising from those things which were esteemed sacred to the Sun : and if I can shew that they were, and, many of them, are considered as symbols of *royalty*, I trust that little more will be necessary.

I have already said that Rhodes received its name from a nymph who was either the daughter, or the wife of the Sun : I have no desire to settle this question, or to reconcile the different accounts which are given of her pedigree ; it is sufficient for me that she was connected with the Sun, and that the island named from her was sacred to that deity, as well as the flower from which she derived her own name. I apprehend that no one will dispute the identity of Adonis and the Sun,†

\* Vide Celtic Researches. Index in v. Babylonians. And of Belu, see Asiatic Researches, iii. 255.

† Bryant's Analysis, I. 27.

and we find the Rose singularly interwoven with his history. We have sufficient evidence that the Rose was a sacred flower; \* and though it has been thought by some to belong to Venus, yet as it is found on the head of the Sun, on the Rhodian coins, † I am inclined to give it to that deity. I believe it will be equally easy to shew the connexion between this flower and royalty. The style which the antients adopted in speaking of it, place it beyond doubt, that they attached a degree of pre-eminence to it, which considering it merely as a flower, cannot be accounted for. In Achilles Tatius, we meet with this passage : “ εἰ τοις ἀνθεσιν ἠθέλεε ὁ Ζεὺς ἐπιθεῖναι ΒΑΣΙΛΕΙΑ, τὸ ΡΟΔΟΝ ἀντὶ τῶν ἀνθεῶν ἐβασίλευσεν. ‡

The following fable, relating the origin of the Rose, is so much to the purpose, that I cannot help quoting it at length, and is, moreover, so prettily imagined, that I trust the reader will not be displeased to meet with it. I must, however, first premise, that al-

\* Voss. de Idol. v. 48.

† Harduinus de Numm. Pop. et Urb. quoted by Panelius de Cistophoris, p. 8.

‡ Lib. ii. p. 100. Edit. Lips. 1776.

though it is the work of a modern, yet the reader should bear in mind that he was not unacquainted with the language and traditions of antiquity ; and I pray that particular attention may be paid to those parts which are printed in italics.

“ Unde autem cœlum insolitos aspirat odores ?  
 Non fallor, Zephyri favet aura, Rosaria florent,  
 Purpuream jam dumus agit de germine glandem  
 Floris oderiferi : *plebei* cedite flores ;  
 Hortorum *regina* suos ostendit honores.  
 Præ qua puniceis ardens Aurora quadrigis  
 Palleat, atque suos confundat Delia vultus.  
 Sed quæ se hesterno nondum rosa credere Soli  
 Audebat, nexus omnes, atque omnia rumpit  
 Vincla, premi impatiens et germine turget aperto,  
 Posses de forma *reginam*, deque pudore  
 Virgineo posses sentire, fuisse pudicam ;  
 Nam pariter *regina* fuit, pariterque pudica.

“ Rumor Amazonia natam de gente ferebat,  
 Non verus. Nam Græca fuit, bimarique Corintho  
 Jura dabat, Graias vulgarat fama per urbes,  
 Insignem meritis, jamque omnis Achaia nympham  
 Optabat, nymphæque alto de sanguine reges.  
 Et prior ante omnes ibat bellator Halesus  
 Isiadesque Brias, qui se septempace Nilo  
 Jactabat natum : venit ipse bipennifer Arcas,  
 Deponitque suas lauros, bellicque tropæa,  
 Thebanis tulerat victor quæ plurima campis,  
 Regina ante pedes : et spes affectat easdem.

“ Illa ferox animi (faciebat forma ferocem)



Non has, inquit, eram vobis quærenda per artes,  
 Debellanda fui non exoranda ; nec illos  
 Sustinet audire instantes, populumque, patresque  
 Ducebat secum armatos, temploque subibat.

(*Illud erat sacrum Soli, solisque sorori*)

Turba omnis sequitur gradientem ; venit ad aram  
 Virgo deam implorans, pro virginitate tuenda.  
 Ecce autem incensus furiis et Halesus et Arcas,  
 Isiadesque Brias, cum magna parte suorum,  
 Accurrunt, rumpuntque fores : fit pugna, resistit  
 Omni cum populo, mediisque in millibus ardet  
 Exultans armis regina, procosque repellit.

“ At ceu majores audacia mixta pudori  
 Addiderit flammas oculis, seu forma sub armis  
 Creverit, omnis erat quæ circumfusa Rhodanthen  
 Plebs ardentem oculis, et mira luce coruscam  
 Obstupuit, magnoque simul clamore : Rhodanthe  
 Sit Dea, tollantur magnæ simulachra Dianæ :  
 Reginam imponunt aris, tolluntque Dianam.  
 Fraternos animos injuria facta sorori  
 Permovit, læsoque furens pro numine Phœbus  
 Ultiores radios obliquo lumine torsit :  
 Lumine quo, cœpit primum tædere Rhodanthen  
 Esse deam. Nam pes per sese altaribus ipsis  
 Figitur, et ductis saxo radicibus hæret.  
 Jam viridas tollet ramos, dum brachia tendit.  
 Languet egens animi, *sed adhuc regina*, suamque  
 Dum mutat formam vel sic mutasse decebat,  
 Nam pulcher flos est, fuerat quæ pulchra Rhodanthe,  
 Felix divinos si numquam visa fuisset  
 Digna pati cultus, nec sic meruisset amari.

“ At populus læsa pro majestate Dianæ,  
 Spinarum horrentem in cumulum conversus, acutis

Reginam telis etiam est defendere promptus,  
 Fitque Brias volvox, Arcas fit fucus, Halesus  
 Papilio, servant primos qui floris amores,  
 Certatimque rosam crebro affectare volatu  
 Non cessant, totisque fragrantem ambire diebus.”\*

I trust the reader will pardon my insisting, at some length, on the connexion between the Rose and royalty, as he will see how much of my hypothesis depends upon it. “ Quo-vero gratiæ significatum inesse Rosis, aperte intelligamus Indorum etiam monumenta conquiremus : siquidem eorum Magi rosam tanti fecerunt, ut ad conciliandos *magnorum principum* animos, non alia re quapiam libentius quam Rosis uterentur. Libet vero ex eorum dictatis unum hoc, quod ad argumentum facit, recitare. Aiunt illi, si princeps quispiam sacer profanusve sit adeundus, quem tibi conciliatum velis, ut et te amet, et votis tuis faveat atque benigne respondeat, observandum esse cœli situm, cum *Sol* vel in Ariete vel in *Leone* gradu eo ascendante fertur, quem Luna læto felicique aliquo aspectu intueatur. Hic tu phialam rosaceo nitidissimo plenam in manum dexteram sumens facie adversus *Solem* conversa, summis pedibus insistens, et phia-

\* Rapini Hortorum, lib. i.

iam prætendens in hæc verba duodecies repetitione facta, voce clara orationem habeas, salvere te jubet Deus, ô planeta tuo potens lumine"—“exoratum te velim, ut amicitiam, benevolentiam, amplexum, et affectum erga me omnium benevolentia in hoc oleo mihi concedas, ita ut me omnes appetant, et amicitiam meam ultro concupiscant, ac perinde maximos minoresque *pontifices, reges, principes reliquosque potentiores*, senatum, populum, infimumque gregem, mihi amore atque charitate conciliem.”\* Thus much of India; to which I may subjoin, that one of the titles of the king of Persia is, “The Rose of Delight.”†

After having devoted so much space to this one symbol, I shall only mention those traces which are to be found in our own country. When the rival houses of York and Lancaster contended for the sovereignty, they both adopted this device, with only the slight variation of colour; and I think it may fairly be concluded, that neither would have condescended to imitate the badge of the other, if that badge had not contained some-

\* Meursii Arboretum Sacrum. p. 96.

† Curiosities of Literature, i. 300.

thing especially symbolical of the nature of its claims, and calculated to shew the extent of its pretensions. The Rose and Crown, as a popular device, is still common.

The next symbol of which I shall speak is the Lily; and I take it in this order, because Pliny has said, "*Lilium Rosæ nobilitate proximum est.*"\* I trust that I shall not be thought to assume too much, if I suppose that this flower was the Western representative of the Eastern Lotus, which Dioscorides describes as having a small white flower like a Lily; *εχων ανθος μικρον λευκον, εοικος κρινος*.†—That the Lotus was sacred to the Sun has been sufficiently proved by the learned Cuper;‡ and he also states that it was worn on the heads of the kings of Egypt, of which place it was a native. I need scarcely remind the reader, that the white Lily is at this day the *royal*§ device of France; and, as

\* Lib. xx. c. 5.

† Lib. iv. c. 114.

‡ Cuperi Harpocrates, p. 14. Edit. 1687.

§ It has never been denied that this is the royal device, though I am aware that it has been at times superseded by another. France, (as Ovid says of Proserpine,)

"Ludit, et aut *violas* aut *candida liliæ* carpit,"

at her pleasure.

Mr. Bryant says, \* (though my view of the subject does not appear to have struck him,) "we accordingly find a Frog upon the Lotos introduced as a sacred emblem in the Bem-bine table."†

The consecration of the Eagle to the Sun, and its being a symbol of royalty among our Northern allies, I need not insist on.

The fact that the Swan was sacred to Apollo is sufficiently known, ‡ and its appropriation to the royal family of this country is sufficiently proved by a statute of Edward the Fourth, which prohibits certain persons from keeping them, expressly excepting the "son of our sovereign lord the king." Indeed the well-known sign of the "Swan with two Necks" has been supposed to be a corruption of the Swan with two "nicks," or notches by which the royal Swans are said to have been distinguished.

I shall only mention two other symbols of royalty, and they are connected with this country: the first is the Lion. That he was called "the king" is sufficiently notorious.

\* Analysis, iii. 257.

† Figure GG. Edit. Amsterdam.

‡ Ælianus de Anim. ii. 32. xi. 1, &c.

Oppian calls him κλυτον βασιληα λεοντα ;\* and Phile Θηρων τε βασιλευς ο θρασυς αναξ λεων.† The Arabic name الباسل *Albasil*, ο βασιλευς, is also a strong confirmation. It would be quite useless to enter into any proof that this animal is connected with the royal arms of this country. The reader will recollect the title of Cœur de Lion, without my staying to prove that we had a sovereign so named ; and I shall call no witness but Sir John Falstaff, to prove the Lion's instinctive respect for royalty. If I were not studious of brevity, I might here relate, from Philostratus,‡ how the inhabitants of Alexandria believed that a certain Lion was their late king Amasis, and *how they worshipped* him in consequence. But I have said enough, and need only shew that the Lion was sacred to the Sun ; and here, I shall only refer the reader to the same learned author whom I have before-mentioned, and request him to examine the proofs which he produces in support of his position, “ *Leo Soli est dicatum animal.*” § The other

\* Cyneg. iii.

† C. xxxi.

‡ Vita Apollonii Tyanei, L. v. c. 42.

§ Cuperi Harpocrates, p. 9. v. etiam Plut. Sympos. L. iv. q. 5.

symbol which I promised to mention, is the White Horse, which has been happily added to the royal arms of this country. Herodotus tells us a circumstance relating to one; “των ἱερῶν ἵππων των λευκῶν,” “*e sacris equis candidis*,”\* which were in the train of Cyrus, and that they were sacred to the Sun is beyond all doubt. Justin says, “Solem Persæ unum Deum esse credunt et equos eidem Deo sacratos ferunt.”† The reason given by Ovid and Herodotus for the consecration of this animal to the Sun, may, perhaps, explain the attitude of swiftness in which it is represented in the royal arms of this country.

Placat equo Persis radiis Hyperiona cinctum :

Ne detur celeri victima tarda Deo. ‡

Θεων δε μενον ηλιον σεβονται, τῳ θυεσι ἵππας. νομος δε ουτος της θυσιης. των θεων τῳ ταχισῳ, παντων των θνητων το ταχισον δατεονται. §

I had intended to say something of the Phœnix, which was confessedly sacred to the Sun, || and there is an air of royalty given to

\* Clio. 189.

† L. i. c. 10.

‡ Fast. i.

§ Clio. 216.

|| Plin. x. 2.

it which renders it worthy of notice. Its being represented as crowned,

“Æquatur toto capiti radiata corona  
Phœbæi referens verticis alta decus.” \*

as having an appearance “*regali plena decore*,” † and other such expressions, gave me an idea that something might be said respecting it. Besides, the fable of its rising with renewed vigour from its own ashes, seemed not a little like a poetical dress of our maxim, that “the king never dies.” However, since I began this dissertation, a work has fallen into my hands, intituled, “The Phoenix, an Essay. Being an Attempt to prove from History and Astronomical Calculations, that the Comet which by its approximation to our Earth, occasioned the Change made at the Fall and at the Deluge, is the real Phoenix of the Ancients. By John Goodridge. 8vo. London. 1781.” Such being the case, I freely give up the Phoenix to this author, who has certainly a prior claim to all that can be made of it. But I am sure that my readers will regret as much as I do, that when

\* Lactantii Phoenix. v. 139.

† Ib. 149.



he had proved that the rotatory motion of the earth was occasioned “by the approximation, contract,\* or collision of a comet,”† he did not proceed to prove (which might have been as easily done), that during the “contact or collision,” some of the inhabitants of this Comet, or Phoenix, were cast upon our globe, and were afterwards known by the name of Phœnicians. This would have accounted for some mysterious circumstances in the history of that people; and if it had been discovered in time, would have saved the learned world much trouble.

I now proceed to the second point to which I wish to direct the reader’s attention, and shall briefly state the evidence which has led me to conclude, that the Serpent was used by the ancients, as a symbol of the Law.

Surely the reader will grant, that something more was meant by the Serpent in ancient mythology, than that animal which

\* *Lege mecum contact: visum quippe fuit omnibus quos sciam jureconsultis, omnes res inanimas, quales sunt arbores, planetæ, &c. contractuum omnino capaces non esse. Vide ante alios. Alciat. Gothof. Cod. Theodos. &c.*

† P. 36.

we understand by the term. In several systems of Cosmogony, the operation of the Serpent is recorded. In that of India, it is so prominent that I need not enlarge upon it, and in the Runic Mythology, we meet with the Serpent Midgard, who is represented as encircling the whole earth.\* To what can this refer, but to the subjugating principle in creation, producing and preserving order and harmony?

The worship of the Serpent in the East, is too notorious to require any proof in this place—It spread all over Europe—I need not mention Greece and Rome, but I may observe that “the people of Lithuania, Estonia, Livonia, Prussia, Courland, and Samogitia formerly worshipped Serpents. There were some remains of it in Olearius’s time.”† Nor did it rest here—we find it even in Peru. ‡ I have before mentioned Apollo as a king: I must now say something of him as a Serpenticide. The story of the Serpent which he slew, and from which he obtained the titles

\* Mallet’s Northern Antiquities. i. 85.

† Picart’s Ceremonies, iv. 368, 369.

‡ Voss. de Idol. L. iii. c. 13.

of Pythius\* and Delphicus† is well known, and I have only to observe that they were particularly connected with his oracles. In fact, although he was certainly *known and worshipped* under other titles, yet it was as a *Serpenticide* that he was *consulted*. However laborious or useful the destruction of a Serpent may have been, we cannot I think consider it as qualifying the performer to give advice and solve difficulties. We may remark also, that he was not the only person who is supposed to have acquired oracular powers by intercourse with Serpents—The same is said of Melampus, and something like it of Tiresias. ‡

The story is so differently related, that we cannot accurately discover what was his reason for destroying this Serpent, or whatever it might be. But we may conclude with tolerable certainty, that it was on account of some injury sustained by Latona. I have before stated my conviction that Apollo was a king, and perhaps if we were to divest

\* Hom. Hym. in Apoll. 373.

† Apoll. Rhod. Arg. l. ii. v. 707.

‡ Bryant's Anal. ii. 214.

the tale of all poetry and allegory, we might find that it was nothing more than the annihilation of some grievous law by which Latona and others were oppressed. Or if it should appear that this victory was the confutation of some famous lawyer, I apprehend that such a circumstance would not be by any means at variance with the character of Apollo. Here let me say a few words on one of his titles, which has been very generally misunderstood. The name of Nomios has been taken to imply, that he was at one time employed in pastoral occupations. "This notion (if I may adopt the words of Mr. Bryant on one of the titles of Ceres) arose in part from the Grecians not understanding their own theology; which had originally, became continually more depraved, through their own ignorance."\* The poets found this name, but were at a loss to find meaning for it which would suit their purpose, and therefore they affected to understand, that he had been a herdsman. It then became necessary to account for his undertaking an occupation so much beneath

\* Anal. ii. 301.

his dignity, and for this purpose they made up a story of his having been banished from heaven by Jupiter, for killing the Cyclops who made the thunder, by which his son *Æsculapius* had been destroyed. This story, which may perhaps remind the reader of one equally well known, and perhaps, of equal authenticity, respecting a House, said to have been built by one Jack, was the best which they could make to excuse the servitude of Apollo. But even then it did not escape the ridicule of Lucian, who rallies the absurdity of placing a Deity in such circumstances. But the poets were not consistent in the account which they gave of the nature of his servitude. Callimachus attributes it to a different cause, and places mares under his care.\* Euripides gives him Oxen.† Diodorus Siculus‡ and Clemens Alexandrinus§ mention his servitude but say nothing of its nature. Virgil merely calls him “Pastor ab Amphryso.” || On the other

\* Hym. in Apoll. 47.

† *Alcestis* sub. in.

‡ Lib. iii. et iv.

§ Cohort. p. 17.

|| *Georg.* iii. 2.

hand Ovid represents him as denying the whole story, and distinctly asserting his royalty.

“ *Non ego sum Pastor : non hic armenta gregesve  
Horridus observo.*

————— mihi Delphica tellus  
Et Claros et Tenedos Pataræaque *regia* servit.”

Macrobius's explanation is as absurd as the fiction which he attempts to account for—he says that the title was given “ *quia Sol pascit omnia quæ terra progenerat.*” \* I know not how far the horses and herds of the ancients might be able to live on sunshine, but I believe that modern grooms and graziers find a more substantial diet requisite. Let us however attend to the statement of a writer of no small weight and who was under no temptation to embellish his account with poetical fiction. Cicero speaking of Apollo says “ *Arcades nomionem, apellant, quod ab eo se leges ferunt accepisse.*” † This is surely a more rational account. Nor were they the only people who considered Apollo as a legislator—Nemesius says τα κλειστα των

\* Saturn, l. i. c. 17.

† De Nat. Deor. iii. 23.

εθνων θεος επιγραφεται νομοθετας ως Κρητες μεν τον Δια  
Λακεδεμονιοι δε Απολλωνα.”\*

We find the Serpent also connected with Æsculapius — It is scarcely possible to imagine what can have given rise to this connexion. Those Greek writers who have attempted to explain it have fallen into pitiable absurdities. Phurnutus hallucinates in the following manner: — “ωνομασθη δε Ασκληπιος απο τε ετωσθαι και αναβαλλεσθαι την κατα τον θανατον γινομενην αποκλησιν. δια τετο γαρ και δρακοντα αυτη παριωσιν, οτι ομοιον τι τετρη πασχεσιν οι χρωμενοι τη ιατρικη κατα το οιονει ανανεαζειν εκ των νοσων, και αποδυεσθαι το γηρας.” “*Æsculapius autem dictus est απο τε ετωσθαι και αναβαλλεσθαι, id est ab eo quod incassetur, et in aliud tempus rejiciatur mortis accessus. Hinc factum est, ut Serpentes Æsculapio consecrarentur, quod hi qui medicina utuntur, non dissimile quippiam a serpentum natura patiantur.*” I wish the reader success in his attempts to make sense of what I have quoted, and will not tire him with what the same author proceeds to say in explanation of the staff round which the Serpent is twined in the representations

\* De Nat. Hom. c. xxxix.

of this deity.\* Surely it is unnecessary to refute such an absurdity. A more intelligible account is, that which is given by many writers, of his delivering Rome from a pestilence by changing himself into a Serpent. Ovid embellishes this story after his own manner.† Aurelius Victor gives a more sober, but equally improbable account.‡ Under any circumstances, the tale appears to me to be absurd; for how any man by turning himself into a Serpent (supposing the metamorphosis probable) could deliver a city from the plague, I am at a loss to conceive. Surely the reader will see that the whole is figurative; that by the plague we are to understand a disordered government; and that by changing himself into a serpent (or, in other words, taking upon himself the administration of the laws) he preserved the state.

\* "*Oph*," says Mr. Bryant, (Anal. i. 57.) "signifies a serpent, and was pronounced at different times and expressed, *Ope*, *Oupis*, *Opis*, *Ops*." The last of these terms we still retain with an added aspirate, and as it should seem with a marked reference to the Æsculapian symbol. The plant to which we apply it, by its serpentine nature, and customary mode of cultivation, becomes as accurate a representation of the symbol of Æsculapius as can be imagined.

† Met. L. xv.

‡ De Vir. Ill. 22. 1.



I have already had occasion to notice the Persian monarch, Sjamschid,\* and I must here mention some particulars of his history which greatly confirm my hypothesis. The Persian chronicles make him the same with Nimrod, and state that he was dethroned by Dhohak. Let us see who this invader was. The author of the *Leb Tarikh* says, that Dhohak is an Arabic alteration of the Persian name *Deh Ak*. In short, he is known by three names—ضحاک *Dhohak*, Arabic ; ده آک *Deh Ak*, Persian ; and بیوراسب *Biurasp*, or *Puirasp*, which both in the Persian and Pehlavic tongues signifies “ten thousand horses.” Moreover he was called *Azdahac*, as we learn from Moses Choronensis, who speaks of him constantly as *Byrasp Azdahac* ; and has two chapters at the end of his first book, † in which he recites the Persian history respecting his obtaining the kingdom under Nebroth, or Nimrod, whom I have before stated to be the same with Sjamschid. The same writer also states, ‡ that his name *Azdahac* signifies a

\* P. 17.

† P. 77.

‡ P. 72. “*Azdahac in nostra lingua draconem significat.*”

I trust that the reader will excuse my not quoting the original,

*dragon*, in the Armenian language ; and I may add that it has the same meaning in the Persian and Pehlavic tongues. Moreover D'Herbelot testifies that he was called مار “*a serpent* ;” and in the Persian cosmogony of Zoroaster, translated by M. Anquetil du Peron, I find this passage, “*Après les mille de dieu le Scorpion vint, and Zohak agit pendant mille ans.*”\* The length and breadth of this history is, that Sjamschid was dethroned by some man named Dhohak, or Deh Ak, who was also called a Serpent. Now upon my hypothesis, what are we to understand when we find that the Sun (which I have shewn to be here used as the title of a king) was dethroned by a Serpent? Surely, if I am correct, we shall find that the usurper had some connexion with the law. Let us see, then, what is said respecting him. I apprehend that no one will deny that this Dhohak, or Deh Ak, is the  $\Delta\eta\acute{\iota}\omicron\kappa\eta\varsigma$  of Herodotus. I do not ground this on the similarity of their names, though such an argument has been

as it is difficult to obtain Armenian types : but I believe the fidelity of the Messrs. Whiston's translation may be depended on.

\* In. v. Dhohak.

† Tom. ii. p. 421.

considered decisive in cases of still greater importance; but the coincidence of name, history, and chronology \* together, leaves no doubt on my mind. Herodotus † tells us, that he was a wise man, who, with a view to the attainment of sovereign power, distinguished himself among his neighbours by his justice and equity. That they admiring his conduct, *appointed him a judge among them*, “ Δικαστην μιν ἐωϋτων αἰρεοντο.” That he obtained such respect from the upright administration of this office, that all the inhabitants of the surrounding country came to him for justice; until the number of causes brought before him was so great that he complained of not being able to attend to his own affairs, owing to the pressure of their business. Upon this they consulted together, saying, “ Φερε στήσωμεν ἡμεων αὐτων βασιλεια· καὶ οὕτω ἡ τε χώρα εὐνομησεται ”— “ age, constituamus nobis ipsis regem, ut sic regio nostra *bonis legibus* administretur;” and thereupon Deïoces was unanimously made king. This agrees with the statement of

\* Both were five generations before Cyrus the Great, who is recognized both in the Persian and Grecian histories. See also Hyde *De Ludis Orientalibus*.

† Clio. xcvi. et seq.

Moses Choronensis, who says, that he obtained the kingdom “arte et calliditate.” \*

Here I must again recur to Rhodes, as I wish to draw the attention of the reader to the laws of that island. Strabo says, “θαυμασθη και ἡ εὐνομία”—“*admiranda est etiam legum optimarum conservatio.*” † Indeed, if it were necessary to prove that the Rhodian laws were celebrated, their adoption by the Romans would be a sufficient testimony. — Rhodes was in fact a school of forensic eloquence, and was resorted to by those who wished to excel in oratory. There *Cicero* studied, as he informs us. *Aurelius Victor* tells us of *Brutus*, “*Athenis philosophiam, Rhodi eloquentiam didicit;*” ‡ and also mentions that *Julius Cæsar* § studied there, a fact which is also attested by *Suetonius* and *Plutarch*. *Dion Cassius* says the same of *Tiberius*; *Plutarch* of *Pompey*; *Appian* || of *Cassius*. If my conjecture is right, we shall surely find some tradition respecting *Serpents* in the history of an island which was not only

\* Ubi supra.

† Lib. xiv. p. 652.

‡ De V. Ill. 82.

§ Ib. 78.

|| De Bell. Civ. L. iv.

the resort of so many eminent men in later times, but which was allowed to have *leges antiquissimæ*, even by the Romans. Does the history of the place answer to this expectation? The reader will find that it does most exactly. Strabo, Stephanus, Pliny, Ammianus Marcellinus, and others, testify that it was before called Ophiusa, and we learn from Heraclides the reason of this. “εκαλειτο δε Οφευσα δια το πληθος των οφεων” — “*Vocabatur autem Ophiusa propter Serpentum copiam quibus scatebat.*”

I must beg the reader to recollect that this island was not uninhabited at the time when it abounded with serpents. The words of Diodorus Siculus sufficiently attest this:— “Μετα δε ταυτα της Ρόδιας γης ανεισης οφεις υπερμεγεθεις, συνεβη πολλες των εγχωριων υπο των οφεων διαφθαρηναι.” “*Posthæc vero, cum produceret Serpentes Rhodiorum terra ingentes, accidit ut incolarum plurimi interficerentur.*” From this it appears that this great increase of Serpents took place after the island had become inhabited: a circumstance altogether unnatural, if the tradition is to be taken literally. I need not relate how the island was cleared by Phorbas, though that story has passed

down with more credit than any person should give to an account of an island like Rhodes having been cleared of serpents by one man. But this absurdity is not confined to the history of Rhodes. Mr. Bryant says that Argos was infested in the same manner, "till Apis came from Egypt, and settled in that city. He was a prophet, the reputed son of Apollo, and a person of great skill and sagacity. To him they attributed the blessing of having their country freed from serpents." \* It is not very easy to understand how any one man could clear a country of Serpents ; but it is possible, and not improbable, that if the inhabitants were oppressed by unjust and cruel laws, they might be delivered by a person whose "skill and sagacity" might enable him to revise the old laws, or introduce new ones. His coming from Egypt, that seat of early learning, favours this idea. Or it might be that he drove away vexatious lawyers, either by his "sagacity," with which they could not contend, or by his "skill" in composing the differences by which they had been supported. The latter of these cases is reported to have actually happened

\* Anal. ii. 212.

in this country. When the humane Mr. Kyrle settled in Ross, says the poet,

Despairing quacks with curses fled the place,  
And vile attornies, *now an useless race.*

There is something very remarkable in the word *tautology*, which I have heard used in speaking of legal subjects ; and it is most emphatically used by a writer who was not altogether ignorant of antiquities. The passage to which I allude is as follows :—" I hope to see the time when that wherein there is indeed some progress made, shall be wholly effected ; and by the improvement of the noble art of *Tautology*, every Inn in Holborn an Inn of Court. Let others think of logic, rhetoric, and I know not what impertinence, but mind thou *Tautology*. What is the first excellence of a lawyer? *Tautology*. What the second? *Tautology*. What the third? *Tautology*."\* I need only add that the worship of the *Serpent* † was introduced into Egypt by the celebrated *lawgiver Taut*, ‖ and a new light will be thrown on this extraordinary passage.

\* *Steele's Funeral.*

† Bryant's Plagues of Egypt. See also Anal. I. 13.

‖ " *Dicitur Ægyptiis leges, et literas tradidisse.*" Cic. de Nat. Deor. iii. 22.

I shall not enter into the discussion which has arisen respecting the animal mentioned in the book of Genesis and which our translators have rendered "Serpent" but shall merely observe that the original word *נחש*, according to the best authority which I have opportunity to consult, signifies "A Serpent, a soothsayer, a thing made of brass"—I drop the last meaning because it might be made to bear an invidious construction; but the union of the other two is remarkable and strongly corroborates what has been before remarked concerning Apollo, Melampus and Tiresias. The benediction of Jacob is also remarkable. "Dan (literally a *Judge*) is a Serpent"—and the Testament of Dan is certainly directed against that error into which, more than any other, the practitioners of the law are liable to fall.\*

It is quite sufficient to mention the name of the celebrated lawgiver *Draco*, and we may observe that the legislator *Cecrops* is said to have been *διφύες* of a twofold nature *συμφυες εχων σωμα ανδρος και δρακοντος*,† and it is stated by Eustathius that he underwent a metamor-

\* Vide Grabii Spicileg. Pat. vol. i. 204.

† Apollod. lib. 3.



phosis απο οφεος εις ανθρωπον.” *Minos*, too, from whose wisdom successive systems of law were formed is said οφεις χρησαι.\*

In the Ancient Mythology we constantly find serpents or dragons acting as guardians of whatever was rare or precious. I shall not enquire how far such guardians were likely to prove efficient, but the instances are too numerous to be repeated. Mr. Bryant has collected and discussed many of them,† and I think that no person will contend that the reptile is really meant—How clear and rational does this account become when we suppose it to mean that these peculiarly valuable things were guarded by strict and sanguinary laws? We may suppose it possible that serpents might guard money, fleeces or gardens, but who will believe that virgins were placed under their care? If however we take it to mean that they were placed under the immediate care of constituted legal authorities we suppose nothing more than the common practice of the Court of Chancery at this day.

I shall close this Dissertation, with no-

\* Antonin. Liber. c. 41.

† Anal. ii. 141.

ting some traditions respecting Serpents, which while they admit of an easy explanation on my hypothesis, appear wholly inexplicable on any other principles—One of these is, that a Serpent will not attack a naked man—I need not say that taking it literally the fact is otherwise, but the circumstance is asserted by many grave writers. The author of the Epistle to Præsidius, (by some supposed to have been St. Jerome) says “Nudum hominem timet, vestitum persequitur.”\* Our vulgar proverb of “suing a beggar,” &c. forms a sufficient explanation of this passage.

Another tradition is that of the *Amphisbæna* which is said to have been a Serpent having a head at both ends, and moving either way with equal facility.† Pliny says “*Geminum caput Amphisbænæ, hoc est ad caput et ad caudam.*”‡ “Whereunto” says Dr. Brown, “while men assent, and can believe a bicipitous conformation in any continued species, they admit a gemination of prin-

\* Kircheri *Arca Noe*, p. 55.

† See also *Isid. Orig. lib. xii. c. 4. adfin. et Eustath. in Hexaem.*

‡ *Lib. viii. c. 23.*

cial parts which is not naturally discovered in any animal."\* What could more naturally represent an advocate, who is by his profession obliged to take either side of a question, or in other words to go either way?

In the next chapter to that which I have quoted, Dr. Brown refutes the story, that young vipers force their way through the bowels of their mother, and so destroy the animal to whom they owe their existence. This tradition which is too common to need any proof, is mentioned by Ælian, Pliny, Phile, and many others, and is so learnedly and laboriously refuted by Dr. Brown, that I shall content myself with referring those who believe it to his elaborate work. May we not suppose this fable to refer to the opposition which those who instruct others in the law, commonly meet with from their emancipated pupils, who are perhaps, immediately retained to oppose them, and use the knowledge which they have acquired to confound those from whom it was obtained? This is illustrated by the well known story of the young lawyer who used the sophistry which he had learned, to avoid paying the

\* *Pseudodoxia Epidemica*, book iii. c. 15.

stipulated price of his instruction.\* Indeed I find the story applied in this manner in reference to the ungrateful treatment which Gifanius experienced from Scioppius. “In præceptorem suum et doctissimum virum erupit hæc vipera.”† It may remind us also of the sentiment of Plato who, while suffering the insolence of Aristotle, compared him to a colt kicking its mother.

We meet with another tradition in Strabo which I cannot pass over. He speaks of the Ophiogenes, and describes them as a people who cured those who had been bitten by Serpents, by transferring the poison to themselves.‡ What can this beautiful little allegory represent but those who put themselves in the sufferer's place, identify themselves with their clients, and procure their remedy by making the case their own?

The necessity of opposing one lawyer to another, may have given rise to the fable of the Echidna, of which the laborious Kircher

\* V. Apul. in Flor.

† Vita et Parentes Gasp. Scioppii. p. 161. quoted by Bayle, Art. Gifanius.

‡ L. xiii. p. 588.

says, *Contra suum venenum est antidotum infallibile*.\*

There is one curious circumstance which I have omitted to notice. The reader will recollect that not only *Serpents* were worshipped, but their *destroyers* also. How is this to be reconciled? Did sacrilege give a claim to divinity? Or why should the people who had just been worshipping a *Serpent*, bestow their adoration on a *man*? Wherein can we find a resemblance to justify such a change in the object of their worship? I cannot suppose that there was then more congruity between a serpenticide, and the animal which he had destroyed, than I now find between a rat-catcher and a rat. But, on my supposition, the reason appears plain. Taking the *Serpent* to mean a severe and sanguinary law, repealed or nullified by some more benevolent legislator, we shall see that it was at once just and natural that the serpenticide should step into the place of the destroyed *Serpent*.

Thus I have endeavoured to shew that the primary objects of idolatrous worship were the kings and the laws; and, beside the

\* *Ars Magna sciendi*. l. iii. v. etiam *Mund. Subter*. l. 9.

proofs which I have adduced, I appeal to the reader, whether such is not likely to have been the case. It has been stated by one author, or copyist, after another, that from worshipping the Sun mankind fell into the grosser error of worshipping their monarchs ; but no one (so far as I know) has given any plausible reason why idolatry should take such a turn. Indeed, considering the state of society and intellect in the remote ages referred to, may we not more reasonably conclude that men began by worshipping those arbitrary monarchs on whose smiles or frowns their present happiness depended ; that they sought to repay their benevolence, or to appease their anger, by honours due only to the Deity ; and that the enthusiasm of gratitude joined with the servility of fear, produced the apotheosis of royalty ? I need not say how much of this reasoning applies to the Serpent.— Surely there could scarcely be a more natural object of reverence, than that system which gave property, and confirmed (as far as human means could confirm) the possession of every comfort. I trust that Englishmen who have been taught almost to idolize their constitution, will not deny this, and will think

the Serpent, as I have exhibited it, a less absurd object of idolatry than it has hitherto appeared.

I will add no more to this Dissertation, (which, small as it is, has grown to a size which I did not expect, by the proofs which have fallen in my way since I began,) except a hearty wish that what I have said may appear so satisfactory as to preclude all farther controversy on the subject.

FINIS.

HOW MUCH THERE IS IN A WORD;  
OR THE  
"RALE CONTINTS" OF A MONASTERY.

—o—

"MONASTERY" says I, — "why that makes  
"NASTY ROME"—and, when I looked again, it was  
evidently MORE NASTY—a very vile place, OR  
"MEAN STY,—“AY MONSTER,” says I, “have I  
found you out?” — “What monster?” says the Pope.  
“What monster?” says I, “why your Image there  
STONE MARY.”—“That is MY ONE STAR —  
my *Stella Maris*, my guide, my treasure”—“No” says  
I, “you should say MY TREASON.”—“YET NO  
ARMS” says he—“No,” says I, “you rely on quieter  
means, which do better so long as you have NO  
MASTERY—I mean MONEY-ARTS”—“No,” says  
he again, “those are TORY MEANS, — and MY  
SENATOR will baffle them.”—“I do not know that,  
says I ; but I think one might make no MEAN  
STORY out of this one single word, *MONASTERY.*”

---

*The above was written by the Rev. S. R. Hall  
and printed by himself in a little Prefs.  
had at Gloucester. He gave it to me J. C. C.*



















































































1

.

.

.





































